THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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WE appeal to all who wish to raise themselves and their fellow creatures—man and beast—out of the thoughtless jog trot of selfish every-day life. It is not thought that Utopia can be established in a day; but through the spreading of the idea of Universal Brotherhood, the truth in all things may be discovered. Certainly, if we all say that it is useless, that such highly-strung sentimental notions cannot obtain currency, nothing will ever be done. Those who must begin the reform are those who are so fortunate as to be placed in the world where they can see and think out the problems all are endeavoring to solve, even if they know that the great day may not come until after their death. —W.Q.J.

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(*a*) To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

THE THEOSOPHY COMPANY
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A U M

Truth is as impossible to be soiled by any outward touch as the sunbeam.
—MILTON

THEOSOPHY

Vol. XXXIII August, 1945 No. 10

HOW THEOSOPHY ANSWERS

MANY restless minds today seek and do not know when they have found. For them is the tragedy of not being able to have faith. Theirs is the sorrow of never being sure, and the karma of not being ready for help. Is this uncertainty the fruit of a previous life when they did not try to extend their knowledge and to discard their doubts? Did they then shallowly search for solutions always near but ever missed?

Fundamental questions exist, just as their answers must—though some lack faith to find them. An individual becomes aware of a question in his own mind, and in due time encompasses the answer, unless he remains attached to the question itself, and engages his mind with the futility of seeking security from doubt. Then, he is not open to receive respite and relief from the persistent plaguing of puzzlement.

It is human to have questions and not know the answers for some of them. But every man needs to realize the *possibility* of certainty, and the existence of *Truth*. To say that Theosophy has the answers is not an unfounded claim, but valid. As a statement, it is unique, and is not disproven by the fact that some have *not* found it to be true. Theosophy answers questions by providing the questioner with the means of answering for himself. This is the means and the science of mental evolution, by which a man enlarges his mind for the reception of spiritual knowledge. H. P. Blavatsky said, "A man cannot acquire an idea *new to him* unless it *grows* in his mind." Real answers represent growth, in the mind and of the mind, while real questions, creatively considered, signalize the need for that growth.

A SOCIETY WITHOUT A DOGMA

TIMES have greatly changed since the winter of 1875-6, when the establishment of the Theosophical Society caused the grand army of American Spiritualists to wave banners, clang steel, and set up a great shouting. How well we all remember the putting forth of "Danger Signals," the oracular warnings and denunciations of numberless mediums! How fresh in memory the threats of "angel-friends" to Dr. Gardiner, of Boston, that they would kill Colonel Olcott if he dared call them "Elementaries" in the lectures he was about to deliver! The worst of the storm has passed. The hail of imprecations no longer batters around our devoted heads; it is raining now, and we can almost see the rainbow of promised peace spanning the sky.

Beyond doubt, much of this subsidence of the disturbed elements is due to our armed neutrality. But still I judge that the gradual spread of a desire to learn something more as to the cause of the phenomena must be taken into account. And yet the time has not quite come when the lion (Spiritualism) and the lamb (Theosophy) are ready to lie down together—unless the lamb is willing to lie inside the lion. While we held our tongues we were asked to speak, and when we spoke—or rather our President spoke—the hue and cry was raised once more. Though the pop-gun fusillade and the dropping shots of musketry have mostly ceased, the defiles of your spiritual Balkans are defended by your heaviest Krupp guns. If the fire were directed only against Colonel Olcott there would be no occasion for me to bring up the reserves. But fragments from both of the bombs which your able gunner and our mutual friend, "M. A. Oxon," has exploded, in his two letters of January 4th and 11th, have given me contusions. Under the velvet paw of his rhetoric I have felt the scratch of challenge.

At the very beginning of what must be a long struggle, it is imperatively demanded that the Theosophical position shall be unequivocally defined. In the last of the above two communications, it is stated that Colonel Olcott transmits "the teaching of the learned author of *Isis Unveiled*"—the "master key to all problems." (?)

NOTE.—This article was first printed in the London *Spiritualist*, Feb. 8, 1878, and republished as part of *A Modern Panarion*, now out of print.—Eds. THEOSOPHY

Who has ever claimed that the book was that, or anything like it? Not the author, certainly. The title? A misnomer for which the publisher is unpremeditatedly responsible, and, if I am not mistaken, "M. A. Oxon" knows it. My title was *The Veil of Isis,* and that headline runs through the entire first volume. Not until that volume was stereotyped did anyone recollect that a book of the same name was before the public. Then, as a *dernière ressource,* the publisher selected the present title.

"If he [Olcott] be not the rose, at any rate he has lived near it," says your learned correspondent. Had I seen this sentence apart from the context, I would never have imagined that the unattractive old party, superficially known as H. P. Blavatsky, was designated under this poetical Persian simile. If he had compared me to a bramble-bush, I might have complimented him upon his artistic realism. He says:

> Colonel Olcott of himself would command attention; he commands it still more on account of the store of knowledge to which he has had access.

True, he has had such access, but by no means is it confined to my humble self. Though I may have taught him a few of the things that I had learned in other countries (and corroborated the theory in every case by practical illustration), yet a far abler teacher than I could not in three brief years have given him more than the alphabet of what there is to learn, before a man can become wise in spiritual and psycho-physiological things. The very limitations of modern languages prevent any rapid communication of ideas about Eastern Philosophy. I defy the great Max Müller himself to translate Kapila's Sutras so as to give their real meaning. We have seen what the best European authorities can do with the Hindu metaphysics; and what a mess they have made of it, to be sure! The Colonel corresponds directly with Hindu scholars, and has from them a good deal more than he can get from so clumsy a preceptor as myself. * * *

Volumes would not suffice to answer all the questions naturally presenting themselves to an enquiring mind; a library of quartos would barely obliterate the prejudices of those who ride at the anchor of centuries of metaphysical and theological misconceptions —perhaps even errors. But, though our President is not guilty of the conceit of "pretending to enlighten" Spiritualists, I think he has certainly thrown out some hints worthy of the thoughtful consideration of the unprejudiced.

I am sorry that "M. A. Oxon" is not content with mere suggestions. Nothing but the whole naked truth will satisfy him. We must "square" our theories with his facts, we must lay our theory down "on exact lines of demonstration." We are asked:

> Where are the seers? What are their records? And, far more important, how do they verify them to us?

I answer: Seers are where "Schools of the Prophets" are still extant, and they have their records with them. Though Spiritualists are not able to go in search of them, yet the Philosophy they teach commends itself to logic, and its principles are mathematically demonstrable. If this be not so, let it be shown.

But, in their turn, Theosophists may ask, and do ask: Where are the proofs that the medial phenomena are exclusively attributable to the agency of departed "Spirits"? Who are the "Seers" among mediums blessed with an infallible lucidity? What "tests" are given that admit of no alternative explanation? Though Swedenborg was one of the greatest of Seers, and churches are erected in his name, yet except to his adherents what proof is there that the "Spirits" objective to his vision—including Paul—promenading in hats, were anything but the creatures of his imagination? Are the spiritual potentialities of the living man so well comprehended that mediums can tell when their own agency ceases, and that of outside influence begins? No; but for all answer to our suggestions that the subject is open to debate, "M. A. Oxon" shudderingly charges us with attempting to upset what he designates as "a cardinal dogma of our faith," *i. e.,* the faith of the Spiritualists.

Dogma? Faith? These are the right and left pillars of every soul-crushing Theology. Theosophists have no dogmas, exact no blind faith. Theosophists are ever ready to abandon every idea that is proved erroneous upon strictly logical deductions; let Spiritualists do the same. Dogmas are the toys that amuse, and can satisfy, but unreasoning children. They are the offspring of human speculation and prejudiced fancy. In the eye of true Philosophy it seems an insult to common sense, that we should break loose from the idols and dogmas of either Christian or heathen exoteric faith to catch up those of a church of Spiritualism. Spiritualism must either be a true Philosophy, amenable to the test of the recognized criterion of logic, or be set up in its niche beside the broken idols of hundreds of antecedent Christian sects.

Realizing, as they do, the boundlessness of the absolute truth, Theosophists repudiate all claim to infallibility. The most cherished preconceptions, the most "pious hope," the strongest "master passion," they sweep aside like dust from their path, when their error is pointed out. Their highest hope is to approximate to the truth. That they have succeeded in going a few steps beyond the Spiritualists, they think proved in their conviction that they know nothing in comparison with what is to be learned; in their sacrifice of every pet theory and prompting of emotionalism at the shrine of fact; and in their absolute and unqualified repudiation of everything that smacks of "dogma."

With great rhetorical elaboration "M. A. Oxon" paints the result of the supersedure of spiritualistic by Theosophic ideas. In brief, he shows Spiritualism a lifeless corpse:

> A body from which the soul has been wrenched, and for which most men will care nothing.

We submit that the reverse is true. Spiritualists wrench the soul from true Spiritualism by their degradation of Spirit. Of the infinite they make the finite; of the divine subjective they make the human and limited objective. Are Theosophists Materialists? Do not their hearts warm with the same "pure and holy love" for their "loved ones" as those of Spiritualists? Have not many of us sought long years "through the gate of mediumship to have access to the world of Spirit"—and vainly sought? The comfort and assurance modern Spiritualism could not give us we found in Theosophy. As a result we believe far more firmly than many Spiritualists—for our belief is based on knowledge—in the communion of our beloved ones with us; but not as materialized Spirits with beating hearts and sweating brows.

Holding such views as we do as to logic and fact, you perceive that when a Spiritualist pronounces to us the words dogma and fact, debate is impossible, for there is no common ground upon which we can meet. We decline to break our heads against shadows. If fact and logic were given the consideration they should have, there would be no more temples in this world for exoteric worship, whether Christian or heathen, and the *method* of the Theosophists would be welcomed as the only one insuring action and progress —a progress that cannot be arrested, since each advance shows yet greater advances to be made.

As to our producing our "Seers" and "their records"—one word.

In *The Spiritualist* of Jan. 11th, I find Dr. Peebles saying that in due time he—

> will publish such facts about the Dravida Brahmans as I am [he is] permitted. I say permitted, because some of these occurred under the promise and seal of secrecy.

If even the casual wayfarer is put under an obligation of secrecy before he is shown some of the less important psycho-physiological phenomena, is it not barely possible that the Brotherhood to which some Theosophists belong has also doctrines, records, and phenomena, that cannot be revealed to the profane and the indifferent, without any imputation lying against their reality and authoritativeness? This, at least, I believe, "M. A. Oxon" knows. As we do not offensively obtrude ourselves upon an unwilling public, but only answer under compulsion, we can hardly be denounced as contumacious if we produce to a promiscuous public neither our "Seers" nor "their records." When Mohammed is ready to go to the mountain, it will be found standing in its place.

And that no one who makes this search may suppose that we Theosophists send him to a place where there are no pitfalls for the unwary, I quote from the famous commentary on the *Bhagavad Gita* of our brother Hurrychund Chintamon, the unqualified admission that,

> In Hindustan, as in England, there are doctrines for the learned, and dogmas for the unlearned; strong meat for men, and milk for babes; facts for the few, and fictions for the many; realities for the wise, and romances for the simple; esoteric truth for the philosopher, and exoteric fable for the fool.

Like the Philosophy taught by this author in the work in question, the object of the Theosophical Society "is the cleansing of spiritual truth."

—H. P. BLAVATSKY

New York, Jan. 20th, 1877.

THE TORCH OF TRUTH

Truth is a torch, but a terrible one; oftentimes so terrible that the natural instinct of us all is to give a side glance with a blinking eye, lest, looking it fairly in the face, the strong glare might blind us.

—GOETHE

THOUGHTS ON SOCIAL PROBLEMS

Make men feel and recognize in their innermost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the national policy, based on human, social or political selfishness, will disappear of itself.—H. P. Blavatsky. (*The Key to Theosophy,* 1889, Sect. XII.)

IT is thought by some either (1) that the objective of the Theosophical Movement itself is material comfort, or (2) that simply making people comfortable would cause them to be better disposed toward spiritual enlightenment. It is observable that there is great confusion on these issues among those on the fringe of the Movement. The mind of the age, unable to conceive of worthy ends other than in terms of material well-being, jumps to the conclusion that because Theosophy teaches brotherhood, it must teach equalization of material possessions. But if there is any substance whatever in Theosophy, the very foundation of that substance is Karmic Law, and under law, there can be no external equality where internal inequality exists. Inequality and inequity are not synonymous.

Efforts along purely material lines to bring readjustments of apparent injustices have been legion throughout Kali Yuga. The summation of those efforts to date is what we behold in the world today; the foundation of this gigantic failure is the notion that matter rules mind and spirit, not the reverse.

Conditions will change when minds change. Except insofar as minds change, men change places but the conditions themselves do not change. Some improvement from time to time has followed social legislation, and some has even followed violent revolution. Evil reactions have always also resulted from both legislation and revolution. Impatient attempts to hasten ameliorations already spontaneously on the way always retard progress in the end; sometimes either cancel it entirely or substitute worse evils. Each one of our great modern revolutions has inflicted enormous suffering and set afoot in the world new rancors, suspicions, and strife. Within a generation more, in each case, at least as much would have been peaceably achieved without the suffering. A revolution is inherently impossible until the mass mind has already swung in a new direction. That direction would rule in time without strife, if men but had the sense and patience to await the event.

True, masses of men often find themselves under inequities so great that to wait seems humanly impossible. Too often, however, the result is but to shift the burden of injustice to other shoulders.

Is it not fundamental in spiritual law that it is better for nine guilty to escape than one innocent to suffer? The revolutionary invariably reverses the percentage. Where in that is the gain to mankind?

There is no historical relationship between an economic pattern and the happiness of the people.

Men have been both happy and unhappy under every conceivable outward practice, so that history establishes no causal relationship between an economic pattern and the happiness of the people. But there is an easily demonstrable connection between happiness and practice of the virtues. Whenever even a bare majority of the people are minded to be just, honest, and generous in a true sense, the material structure will and does take care of itself. It may vary according to conditions—no one can say what the future form of the United States, for instance, may be. The only present certainty is that whether the people are to be happy or not will be determined by the extent of their will to be just, honest, generous.

Meantime it is only necessary to compare general conduct with the fundamental standards implicit in Theosophical teachings, to see how impossible is popular happiness in our times.

Perhaps one of the greatest obstacles to the progress of true moral education is the myth of the "common man"; *i. e.,* the fiction that the average man is already just, generous, wise; needing but to be released from the fangs of his supposed "oppressors" in order to establish the millennium. His vices and irresponsibilities, when admitted at all, are supposed to be due to the "economic oppression" under which he suffers. That America, wherein the lot of all but a few of the very poorest is better than that of the average Asian and European, has also developed the highest crime rate in the world, means nothing to this school of thought. Neither does the fact that the "common man," achieving influence, forthwith becomes as lusty an "oppressor" as any. If money and security made a man good, our rich should be archangels. Nor is the "common man" cult a disinterested one. With the exception of a few idealists, its exponents depend for their living upon mass approval. In a court of law they would thus not be considered reliable character witnesses.

As ease does not make men good, so hardship does not make them bad. Slum boys who succumb to evil temptations are of the kind who would be in trouble in any walk of life; nor, in proportion, do the slums produce any more of them than Park Avenue. If there are, as H. P. Blavatsky said, millions of our fellow-men who are kept from extremes of vice only by the strait-jacket of poverty, there are also great numbers of the well-to-do, not so restrained, but whose real ways of life are concealed from the public by "influences" of various kinds.

Virtue and justice know no class or caste lines. The curse of the world is too many men everywhere who lack them. That is why we are in Kali Yuga. Do we think that Kali Yuga is a fiction, an idle fancy of the Mahatmas and their Messengers? Why did H. P. Blavatsky say that a "man-bearing planet" is the greatest of all hells? Surely no hell can be created by any mere minority of its inhabitants.

H.P.B. warned many times against allowing Theosophical effort, which is directed at *"the elevation of the mind of the race,"* to drift away from that object and "be stranded on the sandbanks of purely utilitarian effort." That the world of today understands no worth in any effort other than "utilitarian," simply points to the terrible need for the "useless" and "impractical" work of pure Theosophy. The world has been in the hands of the "utilitarians" and "practical men" for five thousand years. Do we like the result and the prospect? If so, then let us by all means have more of such guidance.

The Mahatmas have all the "practical" power that would be needed to produce any sort of material result. Why don't They use those powers to further "popular causes"? The Theosophist should ponder this question deeply before engaging his energies in any given "social" movement.

In the practical universe there is no sharp dividing-line between black and white. An ameliorative social movement may all too easily slide down from pure idealism to black materialism and oppression. From St. Germain to Danton, Robespierre, and finally Napoleon, was a descent going by such seemingly natural and logical steps that the victims themselves never saw the one-hundred-and-eighty-degree angle between ideal and final reality.

The history of the French Revolution has been repeated many times, is being repeated now, and will be repeated many times in

the future. In this Age the centrifugal tendency from the core of pure altruistic impulse to final dissipation of those generous energies in the blood-clotted swamps of tyranny, is far too powerful. It does not take much to send fringe-theosophists view-hallooing after schemes of "practical social betterment" ending in hate, rancor, loss, futility and fraud. Beginning with pretenses of noble altruism, some "occult" political movements end with screeching hatreds to make the heart sick. And we may be only at the beginning of such a psycho-political era.

Many a man works to spread justice, but unknowingly couches his thought in terms which, seized upon shallowly by those avid for "justice" for themselves alone, may make the unsuspecting propagandist a karmic link in a chain of bloody deeds whose effects will be felt for generations. The evil-minded have learned too well the value of fair words and brotherly pretense as pavement for their roads of ambition. Only degenerates can be enlisted by open brutishness. By the opposite pretense, the very elect may be deceived.

Discrimination is not easy. Much observation and practical experience with human nature on the larger scale is required in order to know whether or not a proposed measure will have the desired effect. A reliable criterion is to be found in the Theosophical fundamental that true reform tolerates no hate and involves no compulsion. How often in social movements do we find any who do not contemplate (*a*) "liquidation" or mass murder, (*b*) "expropriation" or mass robbery, and (*c*) sundry strait-jackets of milder sorts? (Even modern sociologists and psychologists are learning the truth about compulsion. An extended psychological investigation showed that to forbid a thing intensifies the desire for it where present, and creates the desire if previously non-existent!)

In the present period, attempts at social reform seem to be in a stage of descending materialism. The elder radicalism often seemed to esteem liberty of thought and speech as objectives in themselves, worth much sacrifice. Applied and "practical" radicalism appears to value them only as means to the ends of physical satisfaction and material security, and often defines these objectives or liberties in a most extraordinary manner. "Freedom of the press" in the Russian constitution, for instance, frankly means "freedom from capitalistic influence," and nothing else.

Given the necessary technology and resources, of course, "prosperity" and comfort can exist very well under a total suppression

of liberty. The beehive and the ant-hill have survived longer than any other social forms in the world. They are perfected examples of their kind, but is that sort of perfection enough for man?

In the true social order of the future there will be no law and no compulsion. Men will have learned that, in the end, they cannot "get by" with injustice, and they will have learned this by hard experience. Does the law of gravity, a minor phase of Karma, require human legislation to enforce it? Is it not the whole mission of Theosophy to work toward the day when the law entire will be just as visible to all men?

No possible force or menace applied by human beings, or any combination of them, can so much deter from wrong action, or impel to right action, as can actual knowledge. *Human* compulsion poses to the victim an irresistible temptation to circumvent and outwit. It blocks out knowledge of the existence of karmic law by interposing the veil of a poor and shoddy human substitute, creates and inflames a sense of injustice and resentment, or, in the case of the passive, brings about increasing submissiveness and dependence. Compulsion is a substitute for knowledge and prevents its acquisition.

Is Theosophy the appointed hand-maiden of material well-being? If so, why have all true Teachers urged indifference to material goods, showing that such possessions are a danger to spiritual welfare? The ever-increasing manner in which, in the United States, the luxury of yesterday becomes the necessity of today, shows the insatiable nature of matter—increasing discontent, increasing degenerative diseases, increasing unrest, increasing insanity, all show how blind is that alley. Is the United States a nation that has been elevated in the virtues by fixation on material goods? Instead we appear to have landed in a querulous adult infantilism, in several respects, at least.

But are not people entitled to be free from actual want and worry? Yes, when and if they are anxious that all others be so free; yes, when and if those terms can be defined. The stopping place for "want" seems neither definable nor ascertainable. In certain circles of society the "want" of luxuries for personal gratification seems to make men suffer as much as does want of food and clothing among those in less "fortunate" circumstances. And if "freedom from worry" is the desideratum—certainly worry is the

major affliction of our civilization—then it is observable that on the average the poor worry less than the rich. Could *any* man "worry" if he knew Karma?

The Theosophical Movement does not have material changes as its *object* at all. It knows that material circumstances are in every detail the outcome of mental and moral states, and therefore that any betterment in minds and souls must inexorably bring alleviation of those woes which presently express themselves through the channels of matter, though this works as much by the lessening of exorbitant desires as by bettering of conditions. Lessening of material suffering in one way or another is therefore an inevitable by-product of Theosophical influence, but so soon as the by-product becomes the main issue, both issue and by-product vanish. The human race is human only because of the continuous, if often secret, influence of pure Theosophy. Let that work dwindle or die, and we shall see how long any social dreamers will get a hearing for their ideals! There are enough examples in the world today of nations wherein Theosophy has neither voice nor place!

Bitter experience has shown that Theosophists simply cannot be "fellow-travelers" with any whose fundamental conception is materialism. The "brotherhood" of matter and the Brotherhood of Spirit can never meet. A similarity of terms may, *ab initio,* deceive one or both, but bitter is the later disillusionment. None know this better than eager and unselfish Theosophists who have thought themselves to have found brethren in one or another reform scheme, only to find themselves traveling with bigotry, hatred, ignorance and selfishness!

The entire material complex with which we are surrounded, and with which we identify ourselves, is but a temporary state and expression. Long ages after even the material simulacrum of the planet itself is no more, we shall be living with ourselves and the incrusted results of all the deeds of our respective pasts. Now fast-held in the hypnosis of matter, that future seems unreal and very distant. It will not seem so then! Matter passes; for each one of us it will pass temporarily within a few years. Wisdom and error remain. To place reliance on anything in the material world is indeed to be the foolish dog that drops the bone to seize the reflection. Many come to see this, at least for a time, toward the end of their present material days. It is then too late for this life and mayhap for the next—the stored impulse to repeat the errors of the past is too much to be resisted by the feeble impulse of a soul

unfed during the past days of the man complete. So our successive lives must go until the day when this is learned; thenceforward there will be no "social reforms" because there will be no "society" as we now understand it. In that time the notion of *enforcing* virtue and reform, will be regarded as unclean as theft is today.

> If the action of one reacts on the lives of all, and this is the true scientific idea, then it is only by all men becoming brothers and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be obtained. *(Key to Theosophy,* pp. 233-4.)

The Highest Philosophy

Theosophy is "divine" or "god-wisdom." Therefore, it must be the life-blood of that system (philosophy) which is defined as "the science of things divine and human and the causes in which they are contained," Theosophy alone possessing the keys to those "causes." Bearing in mind simply its most elementary division, we find that philosophy is the love of, and search after wisdom, "the knowledge of phenomena as explained by, and resolved into, causes and reasons, powers and laws." When applied to god or gods, it became in every country *theology;* when to material nature, it was called *physics* and *natural history;* concerned with man, it appeared as *anthropology* and *psychology;* and when raised to the higher regions it becomes known as *metaphysics.* Such is philosophy—"the science of effects by their causes"—the very spirit of the doctrine of *Karma,* the most important teaching under various names of every religious philosophy, and a theosophical tenet that belongs to no one religion but explains them all. Philosophy is also called "the science of things possible, inasmuch as they are possible." This applies directly to theosophical doctrines, inasmuch as they reject *miracle;* but it can hardly apply to theology or any dogmatic religion, every one of which *enforces belief in things impossible;* nor to the modern philosophical systems of the materialists who reject even the "possible," whenever the latter contradicts their assertions.

Theosophy cannot be a "religion," still less "a sect," but it is indeed the quintessence of the highest *philosophy* in all and every one of its aspects. All of which proves that according to every definition—old or new—of philosophy, he who studies Theosophy, studies *the highest transcendental philosophy.* —H.P.B.

ARGUMENTS ON REINCARNATION

V: The Independence Of Mind

THE stock argument of the materialist, that there is no "soul" because it ceases to manifest with the destruction of the body, is worthless. A musician also ceases to manifest as a musician when his instrument is broken—until he gets another one. A single well-authenticated instance, on the other hand, of the action of a self independently of the body, would prove the case for soul immortality. There is in fact an enormous volume of evidence on this point.

Telepathy, prophetic dreams, sight without eyes, hearing without ears, and the rest, are facts. No really thoughtful mind will dismiss these without seriously studying the literature on them. As to telepathy, one of the very greatest of modern physicians has pronounced for its reality—Dr. Alexis Carrel.

Prof. H. H. Price, elected president of the Society for Psychical Research in 1939, speaks of how public opinion on psychic phenomena has gradually changed during the past thirty years:

> Most educated people are now . . . prepared to admit the reality of Telepathy and Clairvoyance, and even to give a fair hearing to the case for Precognition. Here I think the educated public is quite right. The evidence for Telepathy and Clairvoyance is both abundant and good; and the evidence for Precognition—the most paradoxical, perhaps, of all supernormal phenomena—is very considerable. . . .
>
> If Telepathy and Clairvoyance do occur—and I see no way of denying it—then surely they *must* be extremely important. For it will follow that the human mind has powers entirely different from sense-perception, introspection, memory, and inference. If Precognition occurs, we shall probably have to revise our theories of Time and Causation in the most drastic manner.[1]

Many series of affirmative investigations have been carried on in America as well as England; at present, Dr. J. B. Rhine of Duke University is engaged in such a series. Skeptics are also invited to read Aldous Huxley's article in *Forum* for April, 1935. The attitude of real men of science who have investigated these matters is a standing rebuke to the dogmatism of pseudo-scientific materialists.

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[1]The British Journal, *Philosophy*, October, 1940.

As to prophetic dreams: they form one of the most common phenomena; every community has had its experience in this line. Our files contain many. Still more striking are such books as Dunne's *Experiment With Time.* This particular phenomenon shows that time and space are not what we think they are, and that the time-space relationships of the human ego have certainly not been solved by materialism.

Hypnotism presents striking evidence, not only of the power of mind over matter, such as the raising of a blister with a piece of ice by hypnotic suggestion, but in the uncovering of buried memories. Moreover, under its influence, the senses give all the reactions of reality to non-existent but suggested objects.

One of the most striking evidences of the separability of mind and brain lies in the recent investigations of normal and abnormal brain potentials. The electric waves of a brain in a normal condition are different from those given off in sleep. But under hypnosis the waves are quite normal: *although the subject may be wholly oblivious of what is going on,* his body and brain act normally yet not under his own control.

There could hardly be a more conclusive proof that the brain is merely an instrument, not the creator, of consciousness. If the brain can act independently of the ego, then the converse is true. An analogue of this is in the fact that men who have recovered from insanity sometimes have a clear recollection that they were internally quite sane, suffering the agonies of the damned over the behavior of their bodies. The dual consciousness—of brain and of some deeper power which we may call the mind—is strikingly recorded in Jane Hillyer's account of her experience of insanity: *Reluctantly Told* (Macmillan, New York: 1940). To deal fully with this line of evidence would mean volumes.

The Warrior

Seership is of the Self; actorship, of the powers. For, as the great King, even without being engaged himself, becomes the warrior, through his army as instrument, simply through sending them, by his command; so the steadfast Spirit, through seeing and other powers, becomes the beholder, the speaker, the willer, and takes on other powers like these, by being near only, by unison, by sending them forth, by a strong attraction, like that of the iron-loving lode-stone, strong without exertion.

—*Sankya Aphorisms of Kapila*

THE NOBLE READER

Perhaps it is too much to say, as has often been said, that there is no book which has nothing good in it; it is better simply to state that the good of a book depends incomparably more for its influence upon the habits of the reader than upon the art of the writer, no matter how great that writer may be. —LAFCADIO HEARN

READING, in its best possible sense, should be a way of coming to closer terms with the human spirit itself. For reading is experience, and experiences are of value to the pilgrim soul only when they open new channels of rapport between the individual and his fellows. Reading, to be sure, is a different form of experience than that represented by objective dramatic action. Yet it is a mistake to imply that reading is purely subjective. The mind of the thoughtful reader encounters actual objective situations which he may relate to his own experience. Through exercise of discriminative judgment, he must make actual choices in disposition of the currents of philosophy and feeling which make up the environment presented to him by the printed page. There is, of course, an inevitable hiatus between the experience of reading and the experience of action. This for the reason that it is comparatively easy to respond wholeheartedly to the ringing tones of lofty principles when one's personal vested interests are not at stake—and to choose between the better and the dearer if the choice in terms of its immediate applications does not need to be made *now*. But lives of inspired actions flow from lives of *thought considering action*. The mind trained to consider human events in terms of principles and enduring values is the mind best equipped to convert the ideal into the practical.

Theosophists exist in the midst of a vast sea of thought and feeling, as well as in a sea of events. However clearly they may have the principles of Theosophy itself in mind, they must move with understanding in these twin oceans. The race mind is in part the mind of the Theosophist as well. For it is the environment in which his fundamentals must become foundations in the structure of everyday life.

Application of Theosophy to problems of reading as to problems of living would suggest that a central core of purpose is the first essential. This, as Lafcadio Hearn implies, assigns a responsibility to the reader, equal to, if not greater than, the responsibility

of the author. It is not egotism to be less interested in a book than in what one, as a reader, can individually *do* with that book. The emphasis of formal education has always been upon the amount of "useful" material that can be remembered from an author's recital. Perhaps the question should be, "What can I *create* of value *in my own mind* from the flood of impressions and ideas brought into movement by the impact of the author's words upon me?" Those genuine students of literature who are familiar with the feeling which great authors had for their own works will be able to determine that such authors wish their books to be read in precisely this way. Readers who consciously endeavor to create new meaning within the author's context may more fully justify both the author's existence and their own.

Lafcadio Hearn was one of the "theosophists unaware" who succeeded in leaving an indelible imprint of idealism on the pages of the history of literature. This, not only because as a critic of the arts he refused to label "great" any work that failed to contain a moral inspiration, but also because his own writing was consistent in its fusion of simplicity with philosophic significance. Hearn was aware of the responsibility of the writer as well as that of the reader:

> The real power that shapes opinion in regard to other nations and other civilizations is literature—fiction and poems. What one people in Europe knows about another people is largely obtained, not from serious volumes of statistics, or grave history, or learned books of travel, but from the literature of that people—the literature that is an expression of its emotional life.
>
> Do not think that public opinion in western countries can be made by the teaching of great minds, or by the scholarship of a few. Public opinion, in my meaning, is not an intellectual force at all. It could not possibly be made an intellectual force. It is chiefly emotional, and may be a moral force, but nothing more. . . . And it is largely made, as I have told you, by literature—not the literature of philosophy and of science, but the literature of imagination and of feeling. Only thousands of people read books of pure science and philosophy; but millions read stories and verses that touch the heart, and through the heart influence the judgment.

Some authors, even among those who have established the greatest of reputations, seek only to produce a palatable flavor with their word pictures—a flavor which titillates the purely personal emotions or ideas. This applies fully as much to the work of certain scholars as it does to the work of fiction writers and poets. Much writing, if not in fact most writing, is inspired by a wrong

intent on the part of the author, who trades, even if unwittingly, upon the ideas and appetites which represent the negative aspect of our civilization. The reader is usually victimized both by his authors and by himself. There are many individuals who, in the space of a few years, will consume several thousand novels. They will remember nothing of the majority of these books, save that their reading activities have been a pleasant emotional experience. And writers who should fulfil the responsibility of the intellectual by seeking to widen the terms of readers' experience, capitalize instead upon mass emotional instability.

The first problem for consideration by the Theosophist is not that of creating fine literature. Of fine literature there is a plenitude, including the Theosophical writings themselves. The problem is that of creating improved criteria of judgment, so that that which is truly good will be that which has the greatest demand.

A taste for the literature which feeds the soul and the mind grows in the same way as may a taste for food that is good for the body. The proper method of help is not that of telling people that certain food is good and that other food is bad, but by demonstrating *why* the distinction is made, and by letting the individual verify the judgment for himself. So, the task is at least descriptively simple—that of inducing readers to think about what they read. As *Manas,* the mind principle, is brought into focus, any individual will soon become mentally "annoyed" at the repetitious inanities of fiction writing so dear to *Kama Manas,* the sensation-mind. Reading for amusement and reading for purposive study should not, ideally, be entirely separate and distinct. Humor, as a representation of a sense of proportion, certainly has a definite Theosophical function. But the *context* of the humor is important. Is its framework salacious, callous toward human bloodshed and suffering, or is the humor genuine enough to stand without either of these irrelevant equipages?

It is encouraging to think that good readers do not need to be great scholars. They need, as every man needs, a sense of direction. The biography of Bronson Alcott[1] comments upon the reading habits of "Emerson's Socrates":

> Speaking from the point of view of rigorous scholarship, one must admit that Bronson Alcott's reading habits left much to be desired. He turned over and tumbled up and down at least a thousand of the most influential books in the world, and his reading took him

[1] *Pedlar's Progress,* by Odell Shepard (Little, Brown & Co., Boston: 1938).

> beyond these into many an odd corner of literature really abstruse and recondite, yet the total result never amounted to anything in the least like erudition. His faculty for ignoring and forgetting the innumerable things that he considered unimportant approached the phenomenal. So indifferent was he to matters of detail, of range, and of total structure that he never really mastered the thought of any considerable mind, ancient or modern. This being so, one is tempted to set him down as a mere tyro and fumbler, incorrigibly haphazard, inveterately opposed to hard mental toil. But then, just as one is about to reach this final decision, Alcott shows once more his power to seize a thinker's central conception, a writer's king-idea, and to hold it fast through all its transformations—as the heroes of Greek fable gripped Proteus, the Old Man of the Sea, and held to him until he returned to his proper shape and gave them an answer. Thus Alcott could not possibly have given a clear outline of Plato's philosophy, but he could make the Platonic world of pure idealism seem to Emerson "as solid as Massachusetts."

This side-light upon the reading habits of a truly independent thinker suggests another sentence from Lafcadio Hearn: "No man is really able to read a book who is not able to express an original opinion regarding the contents of a book." It is *not* the material covered in the book which is the desideratum, but the reader's interpretation of the intent of the author, as infused into that material.

Although it may seem pretentious to attempt a division of literature into two classes, yet most of our literature is designed to please the sensory man, while great books are designed for the moral man—the thinking man.

The authors who seek to give something to their readers, something of worth, are those who wish to gently force readers out of the narrow confines of egoism into a more spacious area. This is the right intent—to lead readers to a deeper moral or spiritual understanding. Human evolution is measured for the individual by the expansion of his idea of ego or self. Retrogression is often not so much actual degradation as it is a standing still while the growing pulse of evolving life moves ahead. That reading which simply intensifies the reader's preoccupation with the self-enclosed world of his own woefully inadequate ideas and emotions is retrograde. Reading which draws the reader's mind and emotions away from the egocentric predicament toward a closer rapport with his fellow humans, toward a conscious desire for creating a more significant pattern of life for himself in order to widen the horizon and find a *higher* life—is the reading which is worth while.

How can one tell, while reading a book, which of these two classes is represented? It is indeed difficult, since so many authors appear to exhibit the tendencies of both "classes," and it takes some thought to decide which quality predominates. One of these qualities always does predominate, however, and by that the book should be judged. Does the book make one feel more like a self-satisfied animal, or does it make one's sympathies long to reach out towards others in terms of practical understanding and help?

The whole of life seems to be a sifting of experiences, a gradual relinquishment of attitudes and behavior patterns which do not meet our maturing instinct as to what is *best*. This process of sifting goes on with every man to some extent. The man who dedicates himself consciously to an acceleration of the "sifting" is the man who will move towards the sure vision which he needs for happiness as an individual and which the great orphan Humanity needs for salvation. Reading is a part of experience—and like all experience it needs to be sifted. One needs to know what to him is the most important book in the world, feel a passion for that book, and know why he feels that passion. He needs to know and keep around him those other books which represent to his mind the pure precious metal left after the relatively worthless soil of general reading has been panned out. It is far better to make lifelong companions of a few books than to be able to summarize and learnedly discuss every page that has been written since the introduction of hieroglyphics.

So far is purposive reading from being simply a personal pastime that the "noble reader" will immediately discover he shares depths of feeling about certain authors, ideas, and books with a small brotherhood of men holding like aims and ideals. The truest of companions may be found as the unknown members of these small brotherhoods contrive to make themselves known to each other. The reader must start on his path armed simply with individual integrity, but when he does, he will find he is not alone.

Finally, for the theosophist, it is well worth pondering the extent to which books are responsible for leading individuals to a "discovery" of Theosophy. To the extent that the literary tastes of masses of readers are elevated by gradual education will the number of new readers of Theosophical literature increase.

AMONG YOUTH-COMPANIONS

WHAT if Theosophy weren't true?" Don asked. He and Gail had talked of Theosophy on several occasions, and Don's interest in many of the doctrines was real, though academic. But the mayas of the mind were also real, and not at all academic, so that he was constitutionally wary of outright affirmation and continually aware of the relativity of truth. His question came now, not from any carping spirit of unbelief, but with all due respect to the known convictions of his friend, and out of a desire to hear the thoughts of another on the general problem with which his mind was so often occupied: How can one be sure of the truth?

Gail, thinking of these things, answered slowly.

"Strangely enough, I thought that very question once. In fact, it struck me so suddenly and so hard one day, that for a moment I was paralyzed with the shock of it. I had been 'in' Theosophy for all of my conscious mental years, and when this doubt shut down on my mind all of a sudden, my first reaction was—how awful if Theosophy isn't true, because there's no other teaching, no religion or science or philosophy, that measures up to *anything* alongside of Theosophy, and if I have to discard *that,* what will I do for truth to study for the rest of my life!

"It is years since that occasion, and I don't recall exactly how I dispelled what seemed like a horrible unfaithfulness (unfaithful to all who believed in Theosophy, I suppose was my idea). I remember thinking that the doubt was a fantastic one, requiring as it did that the existence of the Masters of Wisdom be denied also. Whatever I said to myself—and it wasn't a very long speech, for time was short and the occasion just a fleeting interlude in a busy day—must have been quite conclusive, since the doubt has never bothered me since."

"But *I'm* asking you now," Don persisted, "and I want more of an answer than a vague reminiscence. Suppose you pretend I am your horrible doubt in person, and try to chase me away!"

"Well, Sir Doubt," his friend returned, "the first thing I'd say to you if you were real enough to have ears to hear is that you're out of your proper orbit and haunting the wrong person when you come around a student of Theosophy."

"I am neither a deaf nor a dumb Doubt," replied Don, stepping into the part, "and so I will ask you what you think my proper sphere is, and why theosophists should be out of bounds for me."

"Simply because Doubts belong with Beliefs, and theosophical students spend a great deal of their time finding out how to liquidate both," said Gail. "To anyone at all familiar with your habits and habitats, Sir, it is quite obvious that only a *Belief* can attract a Doubt, and that Truth has no need for the first, nor any fear of the second."

"You chill me with your disdain, Sure Spirit, but my log book —I can also write, you see, though in a very *doubtful* hand— records many a visit to theosophists. Many a successful visit (according to my standards, of course). In fact, I have spent several long and exciting vacations as their uninvited guest. I, therefore, protest the pretense of theosophical aloofness to my tribe and myself."

"I do not doubt your word, Sir, but I have not meant to suggest that theosophists show you no hospitality. I only meant to say that the more they know of Theosophy, the less often will you find their front door open to you, or their back door left by chance unlatched, thus providing you with means of entrance. I was about to say what you may already have learned from experience— that your most likely hosts are those who progress from beliefs to bigger beliefs, from theories to ever more elaborate theories, for all of which they gain less and less certainty.

"Unlike a religion or a science as they are generally understood, Theosophy is not a succession of suppositions that have attained a measure of plausibility for one or more minds, and subsequently become attractive to others. Theosophy was neither formulated nor invented, and gains nothing from anyone's belief or blind faith in any of its doctrines. Theosophy is *knowledge* learned, proved, tested, checked, verified, applied and demonstrated by not one man but by a long line of men whose perfect wisdom is evident from their great power in nature and their total beneficence, so to say, toward all beings.

"And, Sir Doubt," continued Gail, "the point at which all this spikes *your* hopes is that Theosophy is not learned by being believed in. The process for each individual is to test, prove and apply. Knowledge cannot be acquired in any other way, but once acquired, *you* cannot assail the knower. Therefore you, *in propria persona,* as Doubt of Theosophy, can betake yourself to more fearful fields, where you will be received with more credence."

"Shedding the shattered form of doubting adversary, I rise from the remains to commend your valiant begging of my question," Don said, with a flourish. "But, for my part, and strictly as a private citizen, I wonder if all that beautiful and logical system—I speak sincerely, you know—is necessary in a practical way. We agreed the other day that the end of it all was helping others, and as far as my experience has gone, about the only pre-requisite for that is a respect for individual integrity. If people were not always trying to work others around to serve their own personal ends, or trying to prevent others from doing what they choose, the world would have a lot less frustration, opposition, and conflict among its inhabitants."

"So long as that principle suffices you as a basis for brotherhood, there is no need for you to add abstractions and abstrusions you have no feeling for," Gail answered. "To serve others wisely is, to paraphrase Keats, all we know of Life and all we need to know. But different individuals find different requirements must be met. A man may say, I want people to be happy; but I must first find out what really makes for happiness of a lasting nature. Is it what makes *me* happy? But all men are not the same. Or are they, really? There have been many definitions of happiness by philosophers and mystics. Whom shall I credit with the truth, and why? Then, too, some kinds of this thing men call happiness appear to be good for them, while others are destructive of their noblest qualities. Which kind will my service render into their possession?

"Another man will be impressed with the discrepancy between the results he imagines will come from his actions, and the effects that actually happen. Why is this, he asks, and can it be corrected? Some people act apparently with a lot less attention to ways and means of procedure, and seem to have much better luck than I with the outcome of their actions. What is their secret formula for effectiveness? How can I manage so that the right result will come for what I try to do? As it is, all too often, I harm those I want to help."

"And what," interposed Don, "would you recommend for the hapless humans horned by these multiple dilemmas? I've no doubt—shades of my sometime self!—that you're leading up to something."

"To my mind," Gail said gently, with a smile for his wish to hear the whole story, "the hapless dilemma-bound people need to know more about man, what his real nature is, and what satisfies

it; what happiness is, and how it relates to what is called goodness and truth; how men are like each other and wherein they differ; and what is the 'assembly line' which takes a beautiful idea and comes out with a beautiful, that is, helpful end-product in action. It is a science of action and actor they need, a religion of good works *for good reasons*, and a philosophy that is something more than a frolic in would-be metaphysics, that is actually and universally effective. All these things *are* a life-study: I'm still studying. Perhaps you can guess what teaching I mean!"

"OCCULT SECRETS"

Those who complain that the Brothers closely guard occult secrets, will do well to *read Isis Unveiled.* There are several matters contained in those two volumes which the careless reader, and complaining "theosophist," has possibly overlooked. In fact there is less concealment in all occult matters than the ignorant and time-serving suppose. There can be no better safe-guards to Royal Secrets than ignorance and defective vision, for which defects there is no surgery or remedy outside ourselves.

The Hermetic doctrines, together with the teachings of the Kabala, are but different forms of the *Secret Doctrine;* none of them are to be fully apprehended by the intellect alone, but only when the mind is *illuminated* by the light of understanding; and the process by which this illumination is to be achieved—through diligent inquiry, unselfish work, and repression of the senses, appetites and passion—has been often pointed out, and is found repeated and reiterated in all these writings. If any, therefore, are disposed to complain that they are left to grope in darkness, they have no one to blame but themselves. To the conscientious student, the constant wonder is at the richness of the feast spread out on every hand.

Like a beautiful landscape to the blind, or music to the deaf, are the pages of wisdom to the ignorant and selfish. Eyes have they but they see not, ears have they but they hear not, and so long as they are joined to their idols they may as well be let alone. But to the earnest disciple, to the true seeker of *The Path,* these are the everlasting verities: let them run and not be weary; walk and not faint; seek and they shall *surely find;* desire and they shall attain; knock and the door of knowledge shall open; obey and they shall in turn command; labor and they shall obtain rest.

—*Path* Magazine, December, 1886.

STUDIES IN THE "GLOSSARY"

IV

COMING now to our Earth the view put forward by Theosophy regarding its genesis, its evolution and the evolution of the Human, Animal and other Monads, is quite different from modern ideas, and in some things contrary to accepted theories. Following the general plan outlined in preceding pages, the Earth is sevenfold. In confirmation of this, the Elder Brothers point to the ancient books of the Zoroastrians, Buddhists and Hindus. The Zoroastrian Scriptures speak of "seven earths," of which one only, namely Hvanirata—our earth—is known to mortals. Our earth, they say, is placed in the midst of the six other *Karshwars*, or globes. The Earths (esoterically), or seven divisions (exoterically), over which rule the *Amesha Spenta*, the Archangels or Dhyan Chohans, are our own planetary chain.

In the Buddhist cosmogony, according to Gautama Buddha's exoteric doctrine, there are numberless systems of worlds (or *Sakwala*). Each Sakwala contains earths, hells, and heavens (meaning good and bad spheres, our earth being considered as hell, in Occultism); attains its prime, then falls into decay and is finally destroyed at regularly recurring periods, in virtue of one immutable law. "The four great continents which do not communicate with each other" means simply that around or *above* the earth there are on either side four worlds, *i. e.*, the earth appearing as the fourth on each side of the arc. The Puranas in India speak incessantly of seven and fourteen Lokas, above, and below our earth.

It is not the doctrine that these are *seven distinct globes, all separated from, though connected with each other. The earth is one of seven globes in respect to man's consciousness only, because when he functions on one of the seven he perceives it as a distinct globe and does not see the other six.* For example, in the Buddhist Division of Regions, we have *Kamadhatu* (or Kamaloka), the world of desire; *Rupadhatu* (or Devachan), the celestial World of form; and *Arupadhatu*, the formless world. Regarding *Rupadhatu*, or the devachanic world, Esoteric Philosophy teaches that though for the *Egos* for the time being, everything or everyone preserves its form (as in a dream), yet as Rupadhatu is a *purely mental region*, and a state, the Egos themselves have *no form* outside their

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NOTE.—This study is correlated with the Chapter III of the *Ocean of Theosophy*.

own consciousness. Esotericism divides this "region" into seven Dhyanas, "regions," or states of contemplation, which are not localities but mental representations of these. *Arupadhatu,* the formless world, is still more abstract, for this "World" is without any form or desire whatever. As it is the abode of those who are almost ready for Nirvana, and is, in fact, the very threshold of the Nirvanic state, it stands to reason that in Arupadhatu there can be neither form nor sensation, nor any feeling connected with our three dimensional Universe. These globes *are united in one mass though differing from each other in substance, and this difference in substance is due to change of centre of consciousness.*

The Kabbalists recognize Four Worlds of Existence: *viz.,* Atziluth or archetypal; Briah or creative, the first reflection of the highest; Yetzirah or formative; and Assiah, the World of Shells (Klippoth) and the material universe. These four Worlds, according to the *Secret Doctrine,* are the four lower planes of Cosmic Consciousness, upon which reside the seven globes of our Planetary Chain. Atziluth is the great and highest prototype of the other worlds. The essence of Deity concentrating into the Sephiroth is first manifested in the Atziluthic World, and their reflections are produced in succession in each of the four planes, with gradually lessening radiance and purity, until the material universe is arrived at. Globes A and G of our terrestrial chain are in Atziluth. This plane refers only to the pure Spirit of God. The Briatic, or second of the Four worlds, refers to the highest created "Archangels," or to pure Spirits, and is the habitation of Globes B and F. Yetzirah, the third, is the "World of Formation," the abode of all the ruling Genii (or Angels) who control and rule planets, worlds and spheres. Globes C and E pertain to this plane, while Klippoth, or Globe D, is the world of Demons and Shells. Klippoth, or Q'lippoth, is the residence of *Samael,* the Prince of Darkness. Klippoth contains the matter of which stars, planets, and even men are made, while Samael with his legions is simply chaotic, turbulent matter, which is used in its finer state by spirits to robe themselves in. For, speaking of the "vesture" or form (*rupa*) of the incarnating *Egos,* it is said in the Occult Catechism that they, the Manasaputras or Sons of Wisdom, use for the consolidation of their forms, in order to descend into lower spheres, the *dregs of Swabhavat,* or that plastic matter which is throughout Space, in other words, primordial *ilus.* And these dregs are what the Egyptians have called Typhon and modern Europeans Satan, Samael, etc., etc. *Deus est Demon inversus*—the Demon is the *lining* of God.

Taking up evolution on the Earth, it is stated that the stream of Monads begins first to work up the mass of matter in what are called elemental conditions when all is gaseous and fiery. This mass of seething, turbulent, primordial matter is personified in the cosmogonical allegories of the Scandinavians by the giant Ymir, out of whose body, after killing him, the sons of Bor created a new earth. This allegory shows these sons, Odin, Wili and We, or the three principal forces of nature—separation, formation and growth (or evolution)—conquering the unruly, raging "giant" matter, and forcing it to become a world, or an inhabited globe. Within the mysterious recesses of the matrix of the universe, the gods (powers) prepare the atomic germs of organic life. While the grossest portions of primordial matter were used for the physical embryo-world, its more divine essence pervaded the universe, invisibly permeating and enclosing within its ethereal waves the newly-born infant, developing and stimulating it to activity as it slowly evolved out of the eternal chaos.

"Rings" and "Rounds" are terms employed by Theosophists in explanation of Eastern cosmogony. They are used to denote the various evolutionary cycles in the Elemental, Mineral, etc., Kingdoms, through which the Monad passes on any one globe, the term Round being used only to denote the cyclic passage of the Monad round the complete chain of seven globes.

Each of the globes is used by evolutionary law for the development of seven races, and of senses, faculties and powers appropriate to that state of matter; the experience of the whole seven globes being needed to make a perfect development. The seven Kings of Edom, spoken of in the Bible, are the symbol of the seven human Root-races, four of which have passed away, the fifth is passing, and two are still to come. The four Root-races which preceded our fifth were compared by Siddhartha Buddha to the four continents or isles which studded the ocean of birth and death. Upon the Earth, the Master taught that there have been already four great "continents" (the Land of the Gods, Lemuria, Atlantis, and the present "continent" divided into five parts of the *Secret Doctrine*), and that three more have to appear. Buddha was not speaking of the actual continents known in his day (for *Patala* or America was perfectly familiar to the ancient Hindus), but of the four geological formations of the earth, with their four distinct *root*-races which had already disappeared.

In Sanskrit works, a title given to Siva is the "Five-faced"; an allusion to the five races (since the beginning of the *first*) which he

represents, as the ever reincarnating Kumara throughout the Manvantara. In the sixth root-race he will be called the "six-faced."

The five continents and their five root-races have always been under the guardianship of "terrestrial deities," *i. e.*, Wise Adepts. Esoteric philosophy teaches us that every Root-race has its chief Buddha or Reformer, who appears also in the seven sub-races as a Bodhisattva. Of the seven Buddhas of our Round, there are four terrestrial and three celestial Bodhisattvas; the first four only act in the present races, but in the middle of the fifth Root-race appeared the fifth Bodhisattva, who, according to esoteric legend, was Gautama Buddha, but who, having appeared too early, had to disappear bodily from the world for a while. Gautama Sakyamuni was the fourth, and also the fifth Buddha: the fifth, because we are the fifth root-race; the fourth, as the chief Buddha in this *fourth* Round.

In India, the patrons or guardians of the race cycles in a Manvantara, or Day of Brahma, are called Manus, of which there are fourteen—there being seven *root*-Manus and seven *seed*-Manus for the seven Rounds of our terrestrial chain of globes. For example, Raivata Manu: As he is the fifth of the fourteen Manus (in Esotericism, *Dhyan Chohans*), he presided over the third Round and was its *root*-Manu. These Manus represent the seven highest hierarchies corresponding to the Christian archangels, to whom Occultism applies the term "Planetary Spirits." These have all passed through a stage of evolution corresponding to the humanity of earth on other worlds, in long past cycles. Our earth, being as yet only in its fourth round, is far too young to have produced high planetary spirits. The highest planetary spirit ruling over any globe is in reality the "Personal God" of that planet and far more truly its "over-ruling providence" than the self-contradictory Infinite Personal Deity of modern Churchianity. The synthesis of the fourteen Manus is Manu-Swayambhuva—the heavenly man—symbolized by Adam Kadmon in the Kabbala. Manu Swayambhuva represents the totality of mankind whose beginning is in this androgynic protoplast, and whose end is in the *Absolute*. Humanity is a great Brotherhood by virtue of the sameness of the material from which it is formed physically and morally. Unless, however, it becomes a Brotherhood also intellectually, it is no better than a superior genus of animals.

The latter end of every Yuga is called "the destruction of the world," as then the earth changes each time its outward form, submerging one set of continents and upheaving another set. The

first land, the primordial country in which dwelt the first races was Adi Varsha—known also as Mount Meru. It is "the mountain of the gods," the same as Indra-loka; a paradise. It contains the "cities" of the greatest gods and the abodes of various Devas. Geographically accepted, it is an unknown mountain north of the Himalayas. In tradition, Meru was the "Land of Bliss" of the earliest Vedic times. The Occult teachings place it in the very center of the North Pole, pointing it out as the site of the first continent on our earth, after the solidification of our globe.

The second continent was Hyperborean, and embraced the regions around the North Pole in the Arctic Circle. The third was Lemuria, a modern term first used by some naturalists, and now adopted by Theosophists, to indicate a continent that, according to the *Secret Doctrine* of the East, preceded Atlantis. Its Eastern name would not reveal much to European ears. Of the first three human Root-races inhabiting these early continents, the third is the "first man *who dies*," because the third race, the one which was informed by the rational *Higher Egos,* was the first one whose men separated into male and female, and "man lived and died, and was reborn." *The separation was over 18,000,000 years ago. For that reason it is said, in these ancient schools, that our humanity is 18,000,000 years old and a little older.*

Atlantis, the continent that was submerged in the Atlantic and the Pacific Oceans according to the secret teachings and Plato, was the fourth continent. The inhabitants of this continent, the Atlantidae, were the ancestors of the Pharoahs and the forefathers of the Egyptians. Plato heard of this highly civilized people, the last remnant of which was submerged 9,000 years before his day, from Solon, who had it from the High Priests of Egypt. Voltaire, the eternal scoffer, was right in stating that "the Atlantidae (our *fourth* Root race) made their appearance in Egypt. . . . It was in Syria and in Phrygia, as well as Egypt, that they established the worship of the Sun." Occult philosophy teaches that the Egyptians were a remnant of the last *Aryan* Atlantidae.

The race which preceded our own human race was one of giants which gradually decreased, after the Atlantean deluge had almost swept them off the face of the earth, to the present size of man. In both the folk-lore and the history of Central America, there are many traditions of a very ancient race of giants, known as the *Quinanes*. And in the Bible, we read of the *Gibborim* (giants), the Fourth Race or the Atlanteans. An Atlantean word which has reached us by tradition is *Mash-Mak*. It is a term used to denote a

mysterious Cosmic fire, or rather Force, which was said to be able to pulverize in a second whole cities and disintegrate the world.

One of the last islands of Atlantis was *Ruta,* a continent that existed in the Pacific Ocean, and which perished ages before *Poseidonis,* the "Atlantis" of Plato. The Scandinavian Scriptures contain allegories relating to the latter days of Atlantis. The *Edda* speaks of Lif and Lifthsir, the only two human beings who were allowed to be present at the "Renewal of the World." Being "pure and innocent and free from sinful desires, they are permitted to enter the world where peace now reigns." They are shown to be hidden in Hoddmimir's forest dreaming the dreams of childhood while the last conflict was taking place. These two creatures, and the allegory in which they take part, are illusions to the few nations of the Fourth Root Race, who, surviving the great submersion of their continent and the majority of their Race, passed into the Fifth and continued their ethnical evolution in our present race.

There is an oasis in Central Asia, inhabited by some 3,000 people "representing the relics of about a hundred nations and races now extinct, the very names of which are at present unknown to ethnologists." This is the hot-bed and center of ancient civilization.

It is distinctly taught that on the Americas is to be evolved the new—sixth—race; and here all the races of the earth are now engaged in a great amalgamation from which will result a very highly developed sub-race, after which others will be evolved by similar processes until the new one is completed. That distant future is an age in which all sexual difference will have ceased to exist, and birth will take place in the *Anupadaka* mode (that is, "parentless," "self-existing," born without any parents or progenitors), as in the second and third Root-races. This will take place at the end of the sixth and during the seventh and last Root-race in this Round.

NOTE.—The words or definitions in the *Glossary,* from which the foregoing study is made, are as follows: Karshvare; Qaniratha; Sakwala; Continents; Loka; Trailokya; Worlds, *the Four;* Atziluth; Aziluth; Briatic World; Yetzirah; Q'lippoth; Orgelmir; Ymir; World; Rings and Rounds; Edom; Dwipa; Sakwala; Panchanana; Naga; Bhadrakalpa; Samanta Bhadra; Manus; Raivata Manvantara; Planetary Spirits; Manu Swayambhuva; Humanity; Kalki Avatar; Adi Varsha; Meru; Svarga; Hyperborean; Lemuria; Yima; Atlantis; Atlantidae; Quinanes; Rakshasas; Mash-Mak; Ruta; Rutas; Lif; Tchertchen; Ratnavabhasa Kalpa; Anupadaka.

THEOSOPHICAL THEORIES OF THE MICROCOSM

IS it possible for the mind of this Yuga or perhaps of this part of it—to thoroughly comprehend a psychological enumeration which includes seven numbers?" We can grasp seven easily enough in lower things, such as mathematics, the days of the week, and so on, but I doubt if the undeveloped man can, with his unregenerated mind, grasp *seven* when applied to the unknown quantities of the higher nature. The more especially is this difficult when one considers the poverty of the English language in psychological things.

It is a language that has come up out of piracy, brigandage and war. Very true that it has taken over words from almost all languages, but for what purposes? To suit the uses of nations bound on the path of self aggrandisement, of mere money getting, of individualism. How could European minds understand the statement that there may be an astral body and an astral shape also, each distinct from the other, when they have always known that *body* is a thing due to accretions from beef and beer? And if one were to tell them that upon approaching the hall of Brahman a point is reached where the flavour of Brahman is perceived, while at another point the glory of Brahman becomes apparent, they would understand the flavour as something due to seasoning or sauce, and the glory to be a mere effulgence or wide extended fame.

It was necessary to direct their minds to the fact that there is more of man than mere body, and therefore such books as *Esoteric Buddhism, Zanoni* and others came before them. And in Mr. Sinnett's book some division had to be adopted that Western minds could grasp until they were able to go higher. But for my part I have never understood that his book was gospel truth. The great basis of our Society would be undermined by any such doctrine, just as much as his own progress would be retarded did he fancy that the views expressed by him were his own invention. In his work he has been careful to show that his teachers hold that a comprehension of numbers is coincident with a development of certain inner senses or principles in man; and as he says that our "fifth principle" is only in germ, it must follow—under the law of correspondences—that it is impossible for the present man to grasp

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NOTE.—This article was first published in *The Theosophist,* August, 1887.

an equation, relating to these higher states, which includes more than five terms. The result then is that when we deal with these matters we will have to use the unknown quantity, and leave every one who deals intellectually with the problem to his own manner of placing the different terms.

Those who investigate the subject by means of the inner guide, however, will discover upon attempting to convey their experiences to their intellect-using fellows, that it is not possible to put their hearers into complete possession of the information gained in that way. But even if both of these classes in the West are left to their own devices, many decades will pass away, and many false as well as ridiculous systems will arise, grow up and disappear, before the whole truth will be known. But if that object of our Society which calls for a demonstration of the value of the ancient Aryan philosophy and psychology is sedulously pursued, we may hope for an earlier dawn of a better day.

Who, then, are to be foremost in this? Our brothers who now possess Hindu bodies! They are within reach of the material, they are now in bodies that have grown on Indian soil, they are charged with a debt to the great sages of the past. Let them faithfully translate those books into English, explaining the terms as nearly as possible in every case, and not go on with mere transliterations of words that do not exist for the West. Thus the power and energy of the West will be wedded to the metaphysics and spiritual inheritance of the East, while both will be saved from a greater darkness. If this is not done, the day will come when the Hindu of to-day will find that he has failed to help his Western brothers who were in reality once themselves Hindus.

—WILLIAM Q. JUDGE

OTHER LIVES AND OTHER WORLDS

Could we obtain a closer view of some of the celestial bodies, we should probably find that they, too, teem with life, but with life specially adapted to the environment. Life in forms strange and weird; life far stranger to us than Columbus found it to be in the New World when he first landed there. Life, it may be, stranger than ever Dante described or Doré drew. Intelligence may yet have a home among those spheres no less than on the earth. There are globes greater and globes less—atmospheres greater and atmospheres less.

—H.P.B.

ON THE LOOKOUT

Large-Scale Transitions

The signs of the "transition age" referred to by Wm. Q. Judge in the *Ocean of Theosophy*—changes in "every system of thought, science, religion, government, and society"—are evident on every hand. Equally evident, but seldom noted, are other changes, the large-scale effects of the same cycle in its relation to the life of the earth. The modifications mentioned by Mr. Judge are distinctively *human* transitions, but since human beings collectively constitute the higher principles of the planet, it follows that there must be organic correlates of change in the lower kingdoms, which are, in fact, the lower principles of the earth.

Of undoubted significance in this connection is the present rate of geologic change in many areas, termed "startlingly rapid" by Dr. William Herbert Hobbs, professor emeritus of geology at the University of Michigan. Changes now going on in the surface of the earth are described at length by John J. O'Neill in the New York *Herald Tribune* for May 20:

> In eastern Asia and the southwest Pacific, geological history is proceeding at a galloping pace. The continental mass, the islands near the coast and the islands stringing in a circular arc from the Philippines to New Zealand are being elevated, with the probability that a great continental land mass eventually will appear in this area. Farther out in the Pacific, the ocean bottom is sinking, and the islands there are scheduled for disappearance.

Emerging Continent?

As Mr. O'Neill, the *Herald Tribune* science editor, points out, the subsidence of the central Pacific area is consistent with the idea of a "lost continent" which was submerged millenniums ago. He presents evidence of a contrary tendency along the shores of the Pacific. The present depth of the Yellow Sea, separating the southern main island of Japan from the mainland of Asia, is only 600 feet. A rise of the ocean bottom there would "make practically all the islands of Japan a solid land mass and make it an extension of the mainland of China." A similar rise would unite practically all the scattered Philippine Islands into a solid land mass. According to the researches of Prof. Hobbs, reported in the recently issued *Proceedings* of the American Philosophical Society—

The entire rim of the Pacific is seismically active in a continuous mountain-building process, and this includes the coasts of the Americas. The San Francisco earthquake of 1906 was part of this process. The Pacific basin had been seismically quiet for a long time until 1906-'07, when a series of quakes and volcanic eruptions burst out like an epidemic. Sixteen years later, 1922-'25, another series of upheavals started. About ten years later, 1931-'33, there were more adjustments. The starting time, 1938, of the next series of earthquakes came in eight years. The new volcano in Mexico which erupted in 1943 and the earthquake in Japan of last year probably belonged to the next series, which started after an interval of five years. The decreasing time interval between the starting of each series of earthquakes may be only a coincidence.

"THE LONG-TIME TREND"

Mr. O'Neill may possibly believe that the accelerating rate of geologic change is a coincidence—but not students of occult law. Nor are other changes—such as the gradual alteration in the climate of North America—to be regarded as accidental concurrences with the geologic cycle. In another issue of the *Herald Tribune* (May 27), the science editor reports that for more than a century, annual mean temperatures in northeastern United States have been growing warmer. This effect is predominantly the result of a long-term decrease in winter temperatures, of which the probable cause, says Mr. O'Neill, is shifts in circulating air currents. A suggestive relation between culture and climate was announced some years ago by Prof. Raymond H. Wheeler. (See THEOSOPHY XXIX, 376-78; see also November Lookout, p. 35.)

"POPULATION ROADS"

In the framework of these physical modifications, an epoch-making change in the vital rhythms of the great races is proceeding at a rapid rate. A recent study of population trends apprehensively reports that the population of the world is increasing by 20,000,000 a year, and that if this rate continues, the earth's inhabitants may double in number during the next 55 years, reaching a total of 4,400,000,000. The authors of this work, *Population Roads to Peace and War,* maintain that there is not enough good soil to support the present population and warn that if the anticipated growth comes about, "human life will hit a new low in cheapness, democracy will vanish and the hungry, inarticulate masses will be ridden by tyranny and war." (Los Angeles *Times,* June 26.)

What the *Times* review of this book neglects is the "disturbing" fact that the high rates of increase in population are mostly in the Orient. Ignorant of the devices of birth-control and other debilitating practices of western civilization, the teeming millions of Asia are multiplying far too rapidly for the peace of mind of the dominant Western nations. The facts are startling. Some years ago, *Science Digest* (August, 1937) reported:

> In the United States, births of daughters are not numerous enough to insure replacement of one generation by the next. In Japan, the reproduction rate is high enough to double the population in each succeeding generation. France, in the depression year 1933, lacked 18% of enough births to insure replacement. England lacked 27%, Germany 30% and Austria 33%.

Unlovely Alternatives

Last year, experts published population data which led Assistant Secretary of State Berle to predict that by 1970 Russia would achieve a total population of 222,000,000, a growth that "probably will steadily and continuously increase for a long time." (New York *Evening Post,* Feb. 8, 1944.) From another source, we learn that Asiatics and other industrially backward groups are expected two generations hence to total more than 2,000,000,000—about two-thirds of the total population of the earth. (*Newsweek,* Feb. 7, 1944. See Lookout, June, 1944.)

The unlovely alternatives of reduced birthrates or tyranny and war bespeak the impoverished imagination of modern social science, which can conceive of no other solution to population problems than denying birth to egos seeking the experience of life on earth. The decimations of the present war—60,000,000 *military* casualties in Europe alone—do not relieve the gloom of the authors of *Population Roads to Peace and War,* for despite the inroads of war and destruction, the population figures keep going up. Indeed, the present cycles of growth and decline of nation and race are an insistent challenge to western civilization—to learn the ways of peace, to accept the equality of the colored races, or to fail and succumb in an international and interracial conflagration such as the world has not seen since the destruction of Atlantis. The hazards of the cycle of psychism—incident to this interval of transition—have frequently been emphasized in the pages of this Magazine. In these developments of geologic structure, of climate and population, are further evidences of the great transition overtaking the entire human race, and the practical consequences of

population changes are such as to impose a trial in international relations of equally crucial importance for the social circumstances of the future.

"YOUTH FOR CHRIST"

With an abandon and intensity such as the psychic features of religion frequently inspire, the teen-agers in 300 U. S. cities and towns are crowding down the sawdust trail (*Collier's*, May 26). The "Youth For Christ" movement is estimated to involve a quarter of a million boys and girls whose Saturday-night revival meetings feature swing versions of hymns, "testimony," choir singing, etc., all building up to the dramatic conclusion: the call for conversions.

The Movement—

> is a spontaneous sort of thing which mushroomed in a dozen different places at once, and has spread like a prairie fire. The unheralded upsurge of spiritual interest on the part of jitterbug youth has the earmarks of the beginning of a great religious movement, qualified observers say. . . .
>
> National headquarters have been set up in Chicago, and the goal for 1945 is 1,000 communities, covering every state in the Union, having revival services every Saturday night, with an average attendance of 1,000 each—that is a million a week, plus four million more the leaders expect to contact by radio, all exposed weekly to the challenge of religion. . . .
>
> The movement is spreading beyond the borders of the United States. A former cartoonist on the Toronto *Globe* requires a hall seating 3,000. Two sailors recently set up meetings in the city hall at Hamilton, Bermuda. In Honolulu, a crowd of youngsters, both Oriental and Occidental, pack the hall. Havana, London and New Zealand have programs under way.

"A STARTLING HOLD"

The "startling hold" the Youth For Christ movement has taken on the "bobby-soxers" is "hard to explain." It is "one of those unpredictable, dramatic things for which religion is famous. Its leaders are mostly younger businessmen with dynamic personalities. . . ." No effort is made to establish a new church, nor even a new youth organization, it is reported. "All the emphasis is on youth getting sparked up with a religious fervor, growing out of their personal experience of conversion, and then going to their own churches and spreading the spiritual enthusiasm they have acquired."

In an era and a country where the wages of emotionalism and sentimentalism threaten the moral bankruptcy of many of the most important ideals and ideas of true civilization—family, community and social life; education, music, art and literature; religion, philosophy and science; morality, ethics and conduct—the "Youth For Christ" movement suggests the "Children's Crusade" of the Middle Ages, and offers theosophists another example of the need for the sanative influence of the *mathematics of the soul.*

"PROTECTIVE COLORATION"

Perennially, the issue of vitalism versus mechanism—intelligence in nature versus "blind force"—comes up for discussion in scientific literature. Never is there any real resolution of the problem achieved in these discussions, for the reason that the vitalist conception of intelligence is either too nebulous for disciplined criticism, or too reminiscent of the intervening hand of Jehovah for other scientists to accept, while the mechanists insist on their dogma that the events of nature are without purpose or design. Each side assembles its evidences, plain to see, but equally plain to the neutral observer is the fact that the issue is literally irreconcilable in the terms of interpretation offered by the contestants. Actually, the solution lies, not in scientific evidence at all, but in philosophy. The accumulating contradictory evidences may, however, drive scientific investigators to see at last that the fault is not in "the facts," but in the theories about them.

A familiar instance of this controversy is the argument over "protective coloration." A writer in the *Scientific Monthly* for June defends the idea of "will" in nature, as against "natural, mechanistic, Darwinian selection":

> . . . the very word "protective," the very fact of protection, implies some will on the part of the fish to be protected, to survive.
>
> I am not suggesting that the will of the fish is the only factor governing its protective coloration. But I am suggesting that there is such a thing as "will" not yet otherwise definable, and that it operates in the preyed-upon fish to bring about, to set off, a series of mechanistic changes which themselves provide the protection. It could not be otherwise, for, if it were, the wilful word "protective" would be meaningless.

In the experiment here considered (see article by Francis B. Sumner, March *Scientific Monthly*), the ability of fish to change color in accordance with background, through internal secretion of pigments, introduced the question: Was the change in color related

to the need for concealment? There was no denying that the change had the effect of concealment, and contributed to the survival of the fish.

CONSCIOUS NATURE

The conclusion of the correspondent arguing for "will" in the fish to bring about the protecting change may seem justified by this experiment, but there are countless instances of imitation which serves no "protective" purpose at all. Surely no "will-to-concealment" sets off the mechanistic changes in all these cases! In the *Transactions of the Blavatsky Lodge* (p. 131), H. P. Blavatsky enumerates several types of imitation which "are entirely useless, or, worse than that, pernicious and often self-destructive." Developing the subject, H.P.B. shows that neither the natural selection theory nor the vitalistic theory of "protection" can account for the varied phenomena of imitation throughout the lower kingdoms. A much larger conception of natural intelligence is needed to explain the patterning habits of Nature—one which includes the grand philosophical idea of an archetypal world of forms, the impersonal guiding intelligences which are agents of the Divine Mind, and the lesser hierarchies or "builders" that execute the evolutionary design. In the words of *The Secret Doctrine*:

> . . . what is called "unconscious Nature" is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits (Dhyan Chohans), whose collective aggregate forms the manifested *verbum* of the unmanifested LOGOS, and constitutes at one and the same time the MIND of the Universe and its immutable LAW. (I, 277-78.)

Philosophically, the vitalists and mechanists will be on common ground when they accept the proposition that, ultimately, "mind" and "law" are *one*. With this master-conception, a description of apparently mechanical processes will no longer be taken as evidence that no "mind" is at work, but simply as a particular illustration of *how* it works—under Law. The vitalists, on the other hand, will no longer feel under the necessity of proving immediate purpose and design in phenomena—such as "protective coloration"—remote from primary causes, but will see that these mechanisms simply reflect the *semi*-intelligence of the Elementals or Nature-Spirits. (See THEOSOPHY XXI, 541.)

THE LUNAR PRINCIPLE

A thorough explanation of "imitation" would involve understanding of archaic evolutionary processes. One cause of imitation, says H. P. Blavatsky, reaches back millions of years to the

period of "missing links" between certain vegetation and insect species—in the case of leaf-like insects. The shaping of strange insects, some reptiles and non-vertebrate creatures to the likeness of their surroundings, not only in color but in outward shape and detail, is due to the formative intelligence of the Elementals.

It may well be that the "imitation" of living forms proceeds under the same general law that caused the precipitation of astral prototypes in the form of fossils: below the Manasic level, all natural processes are according to the lunar principle of reflection or *imitation,* and the endless repetition of already existing forms, with or without apparent "reason," should give no cause for wonderment.

"MANKIND'S BEST CHARTER"

Under the above title in the March *Redbook* Magazine, A. J. Cronin specifically indicts our civilization, "especially in this great, rich country of America," for its materialism—"this comfortable, this insidious philosophy which constitutes the greatest evil in the world today." It is "the greatest illusion," writes Mr. Cronin, "to imagine that happiness is achieved by the full gratification of our hearts' desires":

> It is a truism which requires restating that most of the evils which afflict humanity spring from the insatiable selfishness of men. Strife, crime, poverty, oppression, all the wars which have decimated the peoples of this earth through the ages up to and comprising this last terrible conflict, have had their origin in man's greed, egotism and insensate human lusts. Man, who blames everyone but himself for his own miseries, is himself responsible for all the woes and wretchedness which afflict him.

Mr. Cronin passes next to the "hopeful" impulse to "return to religion," asserting that "we must strive to foster this regeneration":

> The best charter ever given to mankind was that Sermon uttered on the Mount nearly two thousand years ago, extolling the meek, the merciful, the pure in heart, exhorting us to do good, to love our enemies, to judge not, that we be not judged, condemn not, that we be not condemned, forgive, that we be forgiven. . . .
>
> The great vanity of this modern age, the greatest of all earthly vanities, is an intellectual superiority toward God. . . . We should remember that it is useless to try to comprehend God. Attempts to define Him are as profitless as the efforts of a little child to empty the sea with a teaspoon. We must accept God blindly, believe in Him because He is unbelievable, find reassurance of His existence through that quiet voice which speaks to us deep in our consciousness, the secret prompting of our soul.

> . . . From the crossroads of our dilemma we will never go forward, nor will we even survive, until we have each one of us reëmbraced that faith of our Pilgrim forefathers, faith in God, and in the right. Armed with this old faith, but with a new fortitude, let us set out bravely to earn our better world.

BLIND FUTILITY

The utter futility of Mr. Cronin's conclusion, following his initial extraordinary flight of perception, is, if anything, more discouraging than the materialism which he described. One may awaken from materialism. But if nothing else offers than the blind futility of an empty faith that has proven its bankruptcy for fifteen hundred years, what then? What does he offer that could not have been had any Sunday in any pre-war church or Sunday School in any so-called Christian country?

If Mr. Cronin's first-quoted remarks mean anything significant at all, they mean that physical life should be regarded as an undergraduate course leading to a career of importance beyond. A career has a location, requirements, qualifications, duties peculiar to itself. Is there a teacher of youth anywhere, however ignorant, who would regard merely "being good" for a specific number of years as adequate preparation for an after-life having a content that would interest any mind above that of a moron? What would we say of a teacher who would urge upon his charges endless years of self-discipline and sacrifice in preparation for a "destiny"; but to every inquiry as to the nature and functions of that "destiny" had nothing to say except that "it will be wonderful"? Such is the position of Mr. Cronin—and of every church. What is there in this to cause men to change their ways of Life?

Men are reaching the era of responsible thinking for good or evil. Pious platitudes, and a childhood religious training hardly a step above teaching tricks to animals, can no longer guide or restrain them.

It may be true that the distracted and demoralized race mind of today can furnish few to follow the Theosophical Path; but there is nothing vague about the Path itself. It is a preparation, complete with self-discipline and *knowledge,* for a series of ascending reincarnations leading at last to the status of an actual participation in the guidance and governance of the Universe; not under God but under universal evolutionary law.

What can any Western religion offer as a practical objective above and beyond matter?

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles (7), Calif.

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